



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

causal connexion of the physiological processes of the cortex can furnish us no information regarding the nature of the psychical phenomena corresponding to them. The same reasoning holds true with regard to all the anatomical centers and channels of nervous communication. It is thus certain that in the majority of cases the psychological method is more certain to lead to the desired results than the anatomical and physiological method. We have discovered, for instance, by this method the laws of the succession and association of images, whereas the corresponding physiological processes are still veiled in obscurity. On the other hand, it would be a mistake in his opinion to follow the psychological method of observation absolutely; it is impossible sometimes to reach results without consideration of the physiological factors. In many instances the psychical situation is not analysable from the psychical side with absolute certainty, because certain classes of sensations, with whose alteration we may be concerned, cannot be placed in the center of consciousness. In sum, the pursuit of psychical phenomena is to be conducted predominantly along psychological lines; but the physiological factors frequently furnish valuable assistance, and are sometimes indispensable.

The preceding considerations viewed as a methodology for psycho-pathological research are not exactly new, but they are important as determining the attitude of the author to his subject. The work consists of twenty-five lectures devoted (1) to the psycho-pathology of the intellectual functions, (2) to the psycho-pathology of the emotions, and (3) to the psycho-pathology of the will, in so far as these topics bear upon normal psychology. Hallucinations of sight, hearing, movement, and taste, aphasia, paraphasia, amnesia, and anomalies of the ego-consciousness, are among the subjects treated.

μ.

DER AUFBAU DER MENSCHLICHEN SEELE. Eine psychologische Skizze. By *Dr. med. H. Kroell*. Leipzig: Verlag von Wilhelm Engelmann. 1900. Pages, 392. Price, bound, 6 Marks.

Dr. Kroell was moved to the composition of the present work by the truculent intellectual struggles which signalised the Psychological Congress at Munich in 1896. He is convinced that the difficulties which have stood in the way of the felicitous solution of the great burning problems of psychology are in the main attributable to the unnatural separation of force and matter, and ulteriorly also of body and soul. His conception of the psychic life is absolutely that of the evolutionary monistic view, but its novelty has perhaps received more emphasis at the hands of the author than the nature of the case would seem to justify. The soul is considered as being constantly in growth, and its development as not ceasing even with death, but as continuing in the culture and civilisation of the species. In fact, we have here the phylogenesis of the human soul roughly traced on the background of anatomical, physiological, and general biological and cosmological considerations. The reasoning runs somewhat as follows:

Man sprang originally from cellular elements, reaching the vegetative stage

through association of the cells. The forms of the joint reality force-and-matter, which entered the undulatory movement of the body-cells of this vegetative organism and passed out of it again as they would out of any other object, were at this period entirely of a *chemical* nature. Upon this vegetative sub-structure was formed then a nervous system for the reception through the senses of the *physical* forms of motion of the outward world, and the culminating point of development of the nervous system was the brain, which performs the functions of thinking, feeling, and willing. There can be no psychical feeling, thus, without prior perception or knowledge derived from the sources mentioned, and there can be no will without some prior intellectual act, whether alone or in conjunction with psychical feeling. This order is not reversible and answers to the forward movement of excitations travelling along determined paths in the reflex arcs. By virtue of the specific energy of the ganglionic masses situated along these paths arises at the terminus of the centripetal branch knowledge and intellection. The succeeding ganglionic groups evoke psychical feeling and emotion, and through the ego-consciousness and the neurons of volition the action finally enters the cyclical movement once more, or is carried again through the neurons of consciousness, or passes directly over into the centrifugal branch and appears in the phenomenal world as an act of will, creating or destroying, or entering as a word the souls of other men and producing there new intellectual activity. The repetition of the cyclical movement mentioned through the neurons of consciousness gives rise to specific and characteristic modes of thinking, feeling, and willing, and thus distinctive and idiosyncratic bodies of psychical activity are produced which impress a peculiar and definite stamp upon the intellectual life of the individual and so determine his character. The stimuli which the separate processes receive and the checks which they suffer, their correspondences and contrarieties, are felt in those neurons of consciousness in which conscious phenomena are brought to inward view, that is to say, in the *ego-consciousness*, and they are there on comparison either retained or rejected, and so finally disposed in a closed and orderly whole. In the *ego-consciousness* there thus arises a sort of court of last appeal which issues definitive judgments upon thinking, feeling, and willing,—an energy which to save the old metaphysical monadic soul has been frequently termed reason. Without the factors mentioned there is no *ego-consciousness* and no reason. The latter is a *final* outgrowth of phenomena of consciousness, and proceeds from prior psychical transformations only. It may even be eliminated, as hypnosis proves.

Man and the world constitutes thus a rigorously knit and unitary system of reflexes. Man's entire being, his entire thought, is a part only of the great undulatory movement of the cosmos, the force and matter of which, conceived as a joint reality, has but taken transitory form in him. He has become, through his physical and physiological character as thus determined, a reservoir of that force and matter, and through his power of will he has become a center of distribution of the same. Through it he has become master of the earth. The transformation

and improvement of the globe and the race lie in his power; in fine, his fate rests in his own hands. His work is the culture and civilisation of the human race. He is a member of human society, and from his communal life ethics has arisen with absolute necessity. The struggle for truth discloses the fountain-head of the good deed, and the knowledge of this fact guides the current of life into the strait channels of ethics.

μ.

UEBER PSYCHOLOGIE DER INDIVIDUELLEN DIFFERENZEN. IDEEN ZU EINER DIFFERENTIELLEN PSYCHOLOGIE. By *L. William Stern*. Leipsic: Verlag von Johann Ambrosius Barth. 1900. Pages, 146. Price, 4.50 Marks.

Specialised as psychology itself is, its progress in the last thirty years has been marked by a great variety of minor specialisations. Psycho-physics, experimental psychology, ethnic and social psychology have been the main branches from which the minuter ramifications have shot forth, and we are now confronted with a new psychologic "sport" which bears the designation of *differential psychology*, and which is concerned with the subtle and elusive problems of individual idiosyncrasies and differences,—problems which have hitherto been mostly abandoned to the divinations of genius or to the clumsy and stereotyped analyses of so-called common sense.

Differential psychology studies, first individual differences *per se*, secondly their conditions and causes, and thirdly their forms of expression. The first question it asks is, Of what do these differences consist, in what definite respect do individuals, nations, races, etc., differ as to their psychical life? To answer this question a classificatory and descriptive *theory of differences* is required. The second question as to conditions and causes finds its answer in investigations of the relationships obtaining between psychical character and the objective factors of heredity, climate, caste, education, adaptation, etc. This inquiry gives rise to a *psychical ætiology* or *differential psycho-physics*. The question as to the various forms of expression of these differences is answered by researches and experiments relating to facial expression, hand-writing, and similar activities symptomatic of psychical peculiarities. This would give rise to a theory of *psychical symptomatology*.

Considerable has been done with regard to the second and third of the problems here set, but little has been done with respect to the first, which from the scientific point of view is the most important. Individuality, according to Dr. Stern, is the problem of the twentieth century, and psychology should not be found wanting in its contributions to its solution. While the differential psychology which he proposes is by no means new, as may be learned from the rich bibliography which he has appended to his book, its labors have nevertheless been desultory and unsystematic, and characterised above all by timidity. It lacks, in fact, the quality of what Dr. Stern characterises as *das In-sich-gefestigt-Sein*, which